

TERMS.
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EDITORIAL CORRESPONDENCE

Florence, Ky., May 1st, 1846.
To C. M. CLAY, Esq.

DEAR SIR.—Having resided nearly eight years in Kentucky, you will allow me room in the columns of your paper to give some of my views upon the subject of slavery.

Kentuckians ask, why so much sympathy for the African, by people of the North, while they enslave their own white citizens. I wish to tell them the difference of Northern and Southern slavery, as I understand it.

The more fortunate of mankind, acquire power in the North, as in the South, this power may be perverted, and, in all countries, when used to the disadvantage and oppression of the less fortunate. Northern slavery then, I do not deny or justify; it has its origin in pernicious aggrandizement; but that it equals Southern slavery in the magnitude of its evils, I do, in all sincerity, deny. The slavery of the North, consists in rendering contracted services, made necessary by the unequal distribution of property, in an unorganized state of society. The contract is mutually entered upon, and Northern slavery is nothing more than the fulfillment of this contract, by rendering such services as it requires.

The employed and the employers are parties in the contract; the employer renders equal obligations to the employed, to fulfil his part by requiring the employed, to the full amount of his services.—Can we say this of Southern slavery? No, it recognizes no act of the slave for its authority, and renders no reward, above the brutes, for services rendered. Southern slavery, then, is arbitrary; it has not the assent of the enslaved; Northern servitude is voluntary. Southern slavery renders no compensation to him who performs the work; Northern servitude does. Away, then, with such flimsy excuses for unmitigated slavery.

In the North, the contract is the law of service; in the South, the master's will is the law; and the populace are gained over to the interests of slaveholders, to see that their will be done. Should any counteract it, they are made to feel the ire of these Lords of America, who delight in robbing them of their reputation and influence. Through fear of loss, then, the poor white laborers of slave States are bribed to sustain slavery, the greatest of curses, and they are restrained from using that freedom of speech and expression of sentiment which, rightly exercised, would make them true philanthropists. Slaveholders may boast of our free institutions and equality of right, but it is all idle talk, so long as they hold human beings from participating in these rights; and whatever their professions of kindness, "their tender mercies are cruel," so long as they rob one class of human beings of the attributes of man, and deny another, the exercise of those attributes. It is in vain that man is made a man, if he is denied the privilege of acting the man.

I charge slavery with the crime of robbing a man of himself, and rendering it unsafe for citizens of slave States to express their sentiments and act conscientiously, if they believe slavery to be sinful. To perpetuate slavery, then, the dearest rights of man are sacrificed; laborers and dependents are made pawns to the cupidity and interests of slave power, and instruments to effect the ruin of those who have moral courage and magnanimity enough to act independently in advocating the cause of the poor, and the general interests of community, and defending those rights, sacred to us by the blood of our fathers, against the wrongs of slavery.

Your paper sheds light in the path of misguided men, who are right in feeling, but wrong in action: it invites them to take a higher stand, and no longer pay homage at the shrine of suffering humanity, and will, ere long, cause the slaveholder to rely upon his own arm to protect his property in human flesh, rather than upon the physical energies of his poorer neighbors. The poor laborer, with a conscience untrammelled, will read a higher destiny and act with purer motives.

God speed the day, when the people of this country shall be in concert, as one man, for "God and Liberty." God speed the day, when our National and State governments shall dare to look at the wrongs of slavery, and utter to the millions in bondage, be free—the men; then, and not till then, will justice be done, and our nation exalt to true greatness. ALME.

Canton, O., March 9th, 1846.
C. M. CLAY, Esq.—Sir:—My attention was taken by an article in your paper of the 2d February, dated at Mount Pleasant, Pa., December 28th, 1845, and signed E. S. A. The subject is "Canada." The author says, he has resided there three years, and knows all about it; that the Canadians are a happy and contented people, late slavery; that no man is molested in Canada. "An individual, high or low, obscure or conspicuous, no matter what are his political, moral, or religious opinions and sentiments," is protected in his rights. He says the people make their own laws, by representatives chosen by the whole united people, rich and poor, at the ballot box, and that there is no veto there; the taxes are not high; the British Government made all their public works, and their school system is similar to that in the State of New York, &c.

Now, sir, it so happens, that I have lived in Canada seven years, from December, 1830, to December, 1837, and since I left it, I have had a good deal of intercourse with the people of Canada, and I think I ought to know something about it, too. In what the gentleman says about slavery I shall not differ with him materially, as to facts, although there are many Canadians who curl up their nose at the mention or sight of a "Nigger." In 1836, one Malesby, a runaway slave from Kentucky, was arrested at Niagara and thrust into jail, by a

negro catcher, on a charge of horse stealing, predicated on an indictment obtained in Kentucky, and a requisition from the Governor of Kentucky upon Sir Francis Head, then Governor of Upper Canada, for his extradition. The people of Niagara remonstrated, in a numerous signed memorial, against his being given up again, to be carried into slavery; setting forth in their memorial, that the horse alleged to have been stolen by Malesby, was his master's horse; that Malesby rode him off until he reached the Ohio river, and there left him; that his master got the horse again; and that the laws of Kentucky did not recognize the act as a crime; that the indictment was a mere pretence, in order to recover the slave. Sir F. B. Head answered the memorialists by saying he would not harbor horse thieves, and ordered Malesby to be given up. A mob collected round him for the purpose of rescuing the slave. A platoon of soldiers were ordered to fire on the mob; and two persons were killed on the spot and others wounded. A Coroner's jury, selected by a Coroner who had no sympathies with the people, returned a verdict of justifiable homicide.

Now as to mobs: in May, 1832, there was an election at Montreal for members of Parliament,—Bage was the Tory, or Government candidate, and Tracy was the liberal, or people's candidate. The Tories found that they were likely to be outvoted, and that there was no alternative but to get up a riot and break up the election, or intimidate the reformers and keep them from the polls. The people were attacked by a body of Orange ruffians and other Tories; but in that they failed, for the reformers were too many for them; they drove these ruffians from the ground. As soon as the Tories were beaten at their own game, the troops were called in from the barracks and were ordered to fire upon the people, by which many were shot down in the streets like dogs, similar to the scenes in Boston, previous to the American Revolution.

A short time after I knew a man in Brookville, by the name of Billa Flint, whose house was attacked by a mob in the dead hour of the night, his furniture taken out and destroyed, his doors and windows broken, and the lives of himself and family endangered by pelting stones. In 1835, Messrs. Buell and Howard, the Representatives of the County of Leeds, wished to obtain the opinions of their constituents on the subject of the Clergy reserve, a meeting was called for that purpose, at a place called Farmersville. The Government party turned out, and, as a test of numerical strength, tried to elect a Tory chairman; they failed. The reformers elected David Fairbairn, a very respectable Scotchman, as chairman. As soon as Mr. Fairbairn took his seat upon the stand, a signal was given, and every Orangeman present drew out from under his great coat a hickory club, (good democrats there,) and fell upon the reformers, knocked down the chairman, and cut his head open, and dispersed the meeting. The act was so barbed an outrage that the Court of King's Bench convicted three of the ringleaders, and sentenced others to pay a small fine and from twenty to sixty days imprisonment. A petition was got up immediately, in their behalf, to Sir John Colborne, setting forth that these men were very loyal, and in their loyal zeal had been a little imprudent, and his excellency at once pardoned them. Not a year afterwards these three precious scoundrels were guilty of burning a valuable barn of the Hon. Jonas Jones, and got clear of conviction.

If I were to recount all the mobs I have witnessed in Canada, you would not publish them. I will simply refer the gentleman to the election mobs in Leeds, and in York, at various times; and I assert here, without the fear of contradiction, that there is not a general election in Canada, where the reformers are not mobbed somewhere, and the free choice of representatives defeated. To say that rich and poor vote at the ballot box, is a regular choker. The gentleman knows but little about Canada, if he does not know that they vote *en masse*, and none but free holders vote, except in the borough towns, and there, a man who rents a tenement and has actually paid his rent, not less than \$40, and has been assessed and paid taxes within the year can vote. Nor do they vote free then, they are generally paid for their vote in some shape. I knew one man, in Brookville, to receive \$40 for a vote another \$30, and so on.

Next, as to their being no veto in Canada.—True, there is no veto by that name, but the Governor can at any time reserve bills for the royal assent, which is the same thing as a veto; and it is as often done as the veto is practiced at Washington; that was a standing grievance in those United States previous to the Revolution, and it is a standing grievance there, now. When the Parliament is made up of creatures who echo the sentiments of a Governor sent from Downing street, London, all goes very smooth; but when the people are truly represented, and they pass laws for the good of the people, they may be and are frequently reserved for the royal assent, which is the end of them.

If Canada has such a fair government, and the people are so contented, how happens it that in both provinces there are only about one million of inhabitants. It was settled two hundred years ago. Ohio, with fewer natural advantages, and for a long time without the advantages of an outlet to market, fifty years ago was a wilderness, and now has a population of 1,800,000. Does this show the motherly kindness of Great Britain? No, sir. It is the policy of Great Britain to keep them down by a system of government which discourages all enterprise. In the whole of Canada there is not a cotton mill or woolen factory, nor an iron forge; scarcely a hoh nail made there,—just as the free trade policy will fix us, if Lord Russell gets the upper hand.

I wish I had the time, and you the patience, to publish Canadian misdeeds; we could then judge how happy and contented that people are. The officers of the Government are quite contented with their condition, but the great body of the people are far otherwise.

Our friend speaks in high terms of the common schools, and compares them to the New York system. There are common schools there, but none can teach them but a British subject. A staid, sober, well informed Yankee, stands no chance in competition with a drunken Irishman, as a teacher; and no teacher can draw a copper of the public money unless he teaches from English printed books, and these books of

a particular kind. The first lesson in their spelling book is, "Fear God and honor the King." They must also teach the Church of England catechism.

One seventh part of all the public lands are reserved for the use of the protestant clergy,—meaning the Church of England clergy. And whenever a rectory is established, the inhabitants are bound to obey the laws and regulations of the Church of England.

I know, sir, of my own knowledge and experience, that many of the Canadians are dissatisfied, and whenever they see their way clear they will out loose from their step-mother.

It is too true, that there is much in the United States that all good men deplore, and Canadians among the rest. Should a war take place between the United States and Great Britain, I have no confidence in the belief that our Government would take or conquer Canada, so long as we are in the hands of slaveholders. This Government could have taken Canada in the last war, but they did not want it; it would make too strong a northern preponderance against slavery. If our energies had been directed to an attack on Montreal, we could have taken a position which would have cut off all above, and have saved millions to the country, but that was not the object; the object was merely to harass the British, while our Western frontier was left open to the tomahawk and scalping knife, and the result was, we were the worst harassed. The fleets on Lake Ontario and Erie, Hull's surrender, and the burning of Buffalo, might all have been saved, had our government done its duty in the last war; but then as now, slavery ruled.

But I find I am spinning out my subject too long, and therefore will close. I must at some future day address to you again. Will you publish the foregoing for the benefit of E. S. A., and such others as it may concern? By so doing you will oblige.

A SUBSCRIBER.
For the True American.
American Slavery.

There are but few persons in the United States who believe that slavery is right, although many (interested no doubt) both at the North and South, are opposed to its immediate abolition. "The Mississippi (Ky.) Eagle contains the charge of Judge Reid of the Grand Jury of Mason county, delivered on the first of November last, which has been published in the True American. The worthy Judge says, "Slavery was instituted by God—and Abraham, the faithful, had three hundred and ten born in his house, besides those bought with money; and the descendants of the Patriarchs, Jews, Romans and Greeks, held slaves; that the Congress of the United States recognized slavery, and an act of Congress, signed by Washington, specifies the manner of apprehending a runaway slave in a free State, and returning him to his master." The Judge concludes by saying, "I don't like abolition, ancient or modern; I am opposed to the emancipation of slavery in any shape, and I am voting against all such laws, without their consent; I prize slavery as one of Heaven's blessings, and I prize my slaves in particular;—but I prize my country more, and would rather lose all my slaves than be instrumental of destroying the liberty of the press."

There may be some in the slave States who honestly believe (with Judge Reid) that it is right to deprive man of that liberty, without which they would be miserable; but that sentiment must gradually disappear, before the light of information, which will continue to shine brighter as the discussion of that subject increases; and we firmly believe, that the day is not far distant when Kentucky will become a free State. Her citizens will then know better how to prize the blessings of liberty; and those who, on the 18th of August, endeavored to compel the Editor of the True American to discontinue the publication of his paper, will then see and believe that the principles he then advocated were right, and that he, instead of being an enemy, was a friend to his country, and desired to see the foul stain of slavery forever banished from his native State.

The fact, that the American people, (who so often boast of their free institutions,) hold in bondage a class of their citizens, has received the merited disapprobation of those foreigners who have witnessed its blighting influence upon the society where it exists. Mr. O'Connell, speaking upon the Oregon question at Kerry (Ireland), recently said, "While America has the cancer worm of negro slavery working at her heart's core,—while a remnant of slavery exists in America, she never can be strong or prospering in war, or able to hold her own against a hostile nation; there is within her the plague spot of slavery, and God forbid that any country should ever be permanently powerful that is tainted with that infernal system." But the "Spirit of Liberty" finds a resting place in the bosoms of most of our Northern citizens, and if they use aright the influence which their God has given, that spirit will soon be a welcome messenger to every part of our own fair land.

George Washington, in his farewell address, delivered September 17th, 1796, has comments on the value of liberty: "Interwoven as is the love of liberty with every ligament of your hearts, no recommendation of mine is necessary to fortify or confirm the attachment." And we believe that the same patriotic devotion to his country's interests, that influenced the "Father of his Country," still pervades every nook and corner of our fair land. Let information continue to be spread out before the people of the South, and they will soon be guided by the light of reason; and that favorite institution, which has already doomed thousands to a life of misery, will sink to rise no more. Let her citizens, then, agitate the subject, and endeavor to remove the enemy which continues to demoralize her youth, and lay waste her beautiful soil. Why is it, that Wilmington, North Carolina, containing a population of about 8000, has only three churches, when there are many villages in western New York, with only half the number of inhabitants, which have ten or twelve churches? (See Merchant's (Hunt's) Magazine, vol. xiii., page 577.) Almost every number of the True American answers the question; it is slavery. Be more slavery, and churches will increase; schools and colleges will also be multiplied, and the young men and maidens will become better citizens, and more useful members of society.—Try it.

Clyde, N. Y., April 25th, 1846.

We give the following extracts from Mr. Bott's letter. All is not dead that sleeps!—Ed. T. Am.

To the Editor of the Bardonia Gazette:

DEAR SIR.—I am opposed to a "convention, and I shall continue so, until I am convinced that the present Constitution of the State, is inadequate to the purposes for which it was originally organized. Whenever the organic law of the land shall be found oppressive, or shall fail to protect the people, in the enjoyment of all their moral, social, legal and religious rights, I shall be found an advocate for its annihilation or amendment. But until that period arrives I shall be numbered among the objectors to innovation. The first column of the article under consideration, is devoted to uncertain conjectures, as to the extent of the agitation, which will ensue, (in case of a convention,) upon the subject of emancipation, and hence this portion of it will be very briefly noticed; for a reply must necessarily be in keeping with the character and style of the original; but as I do not wish to stray into the fields of dark obscurity, knowing that it is given to man to look into futurity as through a glass, and that but dimly, I will leave this vexed question to be settled by an intelligent community, whose interests are deeply involved in the matter. I will, however, add, that Mr. R. asks if there are five counties in the State that would return members to the next legislature, or to the convention, who would advocate the emancipation of the slave population? and if so, he requests that they should be named. This question embraces in it a weight of argument that would prove either side of any controversy that ever agitated the mind of man. Did not Prentiss, and all the Whig Editors, name all the States that would certainly vote for Clay? And did not the Yeoman, and all the Democratic Editors, name all the States that would certainly vote for Polk? And did not their predictions exactly accord with the final result? Suppose the counties should be named, would not the statement be denied? Mr. R. can answer this.

The writer to whom I am replying, intimates, by interrogatories, that the State will go against emancipation, yet he fails to affirm that such is the conviction of his mind. It is true, he avers that he does not fear, &c.; this, no doubt, is all true; for it may be possible that he is indifferent upon the subject. In the second paragraph, Mr. R. tells us that "the friends of emancipation allege that if slavery were abolished, the place of slave labor would be immediately supplied by free labor from the Northern States." "This, I think," says he, "depends upon contingencies that would not be likely to happen;" and yet he adds, "and the same cause that produced emancipation, would also produce a change of a great portion of the population of the State." Now, how can he reconcile this incompatible contradiction, and affirmation, is wholly uncomprehensible, unless it is done by a clever man, who is playing a game. How is a great change of the population to be made, and when it is effected, who are the inhabitants of "old Ky.?" Either the whites must go out, and leave the blacks in possession of the soil, or the slaves must go out, and leave their places to be supplied (not as slaves) by emigrants from the Northern States, or from other parts of the globe, who will come among us as freemen. In either one or the other of these ways, this change, which Mr. R. admits will be the inevitable consequence of emancipation, must take place. The conclusion that a great change in the population of Kentucky, would be the result of emancipation, derives no additional force from the admission of Mr. R., for it is one that rests upon the surface of thought and sight, and is obvious to the most indifferent spectator. Emancipation (as Mr. R. admits) would produce a decline in the value of real property for a time, but this would not affect the views of persons upon the subject of slavery, unless they should be swayed by personal interest, and should urge the subject of emancipation with a view of making speculations and acquiring a home upon rich soil, at a cheap price.

Mr. R. tells us, "that when the vendors of patents, and the stockholders of monied corporations; the swarms of foreign emigrants and refugees shall take the poll for the authors of free election, then, and not till then, will emancipation transpire in Kentucky;—not till then will Kentucky be a free State." Now let us inquire, and ascertain if possible, what is the import of these "words of learned length, and thundering sound." From the equivocal style in which the author has written, it is difficult to glean his meaning, or to define his position in reference to the subject of emancipation. Does he mean to compliment just men and foreigners and refugees from justice, on account of their high moral sense of justice and humanity? Is such his object? Or does he mean to utter an invective and philippic against enterprise, industry and economy; or does he mean that we should understand him according to the literal import of his words? that such men will, when in power, overthrow the institutions of our common country, and then emancipate the slaves. If such men ever should do it, they will begin by pulling down the constitution, and their services would now perhaps be very important.—With which of these two different classes (if his division is right) our author stands identified, it is, at present, difficult to determine, as he has given us no infallible criteria by which to solve the doubtful question. I think I may safely draw one conclusion, and that is, if he is in favor of emancipation in any shape or form, he will be glad to see the country crowded with "vendors of patents, and the stockholders of monied corporations; the swarms of foreign emigrants and refugees;" that through their agency, the scheme of emancipation may be accomplished. But if he is opposed to emancipation, he will be grieved to see the population of our State composed principally of "vendors of patents and stockholders of monied corporations; the swarms of foreign emigrants and refugees," whom he couples together, and must therefore, hold in one common estimation.

If any satisfactory intelligence can be gathered from the above declarations, it must be this: that "the vendors of patents, and the stockholders of monied corporations; the swarms of foreign emigrants and refugees,"—in other words, the rich men, foreigners and refugees from justice, are in favor of emancipation; while the poor men

and the native born citizens of Kentucky, many of whom perhaps never owned a slave, are opposed to it. Such a conclusion, I think, is absurd; and for this simple reason. The owner of a slave, or slaves, and the man of poverty, may both think it right in morals, and sound in policy to eradicate slavery, but self-interest controls the action of the one, while the other is free from its influence. I look upon the two classes, the rich and the poor, as being equal in the aggregate, in moral principles, and intellect; while, it is true, that extreme wealth and extreme poverty often develops the latent disposition of the heart, and sometimes discovers principles and characteristics, which had before escaped the observation of man. Both have descended from the same original ancestors, and inherit the same incentives to virtue and vice in equal portions. Both classes will divide in their views upon the subjects of morals, politics, and religion. But from self-interest spring up the most powerful motives to human action.

It is not my intention here to discuss the abstract right of slavery, but if it should hereafter become necessary, I will give that subject some attention. Upon this subject I will here be content to observe, that it is demonstrable by the natural law, and confirmed by the statutes of Heaven, the highest authority of record on earth. Yet for his cruelty and inhumanity to his slave, who is under his control and dominion, the master is fearfully responsible.

Mr. R. indulges in the remark, that it is downright insanity to suppose that a majority of the members returned to form a new constitution, would turn traitors to their trust, and form one that will bind in chains a million of freemen against their will. He should remember that a Roman Senate was once bought. I do not entertain any fears that the members of the Convention, if one should be called, would form such a constitution, as would be subversive of the cardinal rights of man. But I do not believe that as good and valuable a constitution would be formed by them, as the present. I do believe that the constitution which would emanate from the hands of these new organizers, would be more exceptional than the present. This would superinduce the necessity of another convention, and this convention after convention would succeed convention, at short periods, until, in all probability, there would be a radical change in the organic law of the land. This wild and reckless spirit, which is at enmity with all stability, covets excitement, longs for agitation, and lives upon commotion, must be checked and restrained by wisdom and discretion. What must and will be the character of that constitution, which will emerge from the civil convulsions of the heat of party conflicts? It will, I fear, after frequent patchings and amendments, lose much of its resemblance of the original, the foundations of which are based upon the principles of republicanism.

Mr. R., in his article, uses the following language: "In fact, most of the persons who are in favor of emancipation, are those who, opposed to a convention on other grounds, make use of the slave question to slurm the timid, and excite the prejudices of slaveholders." This is certainly a grave charge of duplicity against a great number of respectable gentlemen, being, in his own language, most of those persons who profess (i.e., do not feel it) to fear, &c., and yet urge an argument of the fallacy of which they are conscious. Now, in reference to this *generous language*, I will ask one question: May it not be affirmed by those who are opposed to a convention, with equal propriety and equal justice, that most of those who are in favor of a convention, assail the county court system, urge the expenses growing out of the annual meetings of the legislature, &c., as their ostensible, while in truth and fact, their real and latent motives are their hopes and desires, that in this way, they will be able to "accomplish the final eradication of slavery from the land of Kentucky?" Such charges are not in unison with the frank and manly character of the sons of Kentucky. For I do know that there are men (slaveholders at that) of the first respectability, in my own county and town, who tell me that they are opposed to a convention, yet if one should be called, they will go for gradual emancipation. I know what I say. I do not, however, suppose that many persons have, as yet, avowed their sentiments upon this subject; for there has not yet been any cause to call forth a declaration.

A. G. BOTTS.
April 25th, 1846.

Methodist E. Church, South.
Friday, May 1, this body met at Petersburg, Virginia. Bishop Soule was present; Bishop Andrews absent. Rev. John Early, of Virginia, was appointed President pro tem; Rev. T. L. Ralston, of Kentucky, was elected Secretary, and Rev. Samuel Bryant Assistant Secretary. Conference adjourned on motion of Dr. Capers. Bishop Andrews, May 2, appeared, and took the chair as President of the Conference. Bishop Soule declared the organization of this body the consummation of the M. E. Church, South, according to the plan of separation of 1844, and declared himself ready to serve it. He was then, unanimously declared a Bishop of the M. E. Church, South. The Conference, on motion of Rev. Mr. Barrow, requested him to communicate in writing the substance of his remarks, and appointed a committee to respond to them.

A committee of five were appointed to report proceedings, &c.

Committees were appointed on the following subjects:

On the Episcopacy to consist of one member from each Conference.

" Itinerancy, do do
" Finance, do do
" Missions, do do
" Boundaries, do do

" Literary Institutions in connexion with the M. E. Church, South.
" Revisals, to consist of 5 members.
" Sabbath Schools, to consist of 3 members.

" Temperance to consist of 3 do.
" Claims of the American Bible Society, to consist of 3 members.

To ascertain the expenses of the Bishops and Delegates to the Conference, and the best method of defraying the same, to consist of 3 members.

On the motion of Mr. Early the Delegates from each annual Conference were authorized to appoint from their own dele-

gations the members upon the committees requiring one from each Conference.

After prayer, by the Rev. Mr. Stamper, the Conference adjourned.

May 5. Rev. Edward Stevenson asked that the Book Concern be established at Louisville, and presented facts and reasons in favor of that location. Athens, Ga., was mentioned.

The President said he had received an official communication from the book agents in New York, which the Secretary read, as follows:

NEW YORK, May 2, 1846.

"To the Bishops and members of the General Conference of the M. E. Church, South.
"DEAR BRETHREN:—As various and conflicting opinions have been entertained respecting the payment of the annual dividends to the conferences within the bounds of the Methodist Episcopal Church, South, the agents of the General Book Concern considered it their duty to lay the subject before the book committee for their counsel and advice.

"Accordingly, at a meeting held at the book room, March 26th, all the members being present except the Rev. Mr. Force,) the agents proceeded to inquire,
"1st. Whether the book committee would advise them to pay the annual dividends to the conferences within the bounds of the M. E. Church, South, up to the next session of the General Conference of the M. E. Church in 1848.

"2d. If the dividends are not paid, whether they would advise the agents to retain in their hands a sum equal to the portion of those conferences, subject to the disposal of said General Conference.

"3d. Whether they would advise the agents to pay the table expenses of the Bishops of the M. E. Church, South, up to the time of said General Conference in 1848.

"On the first and third of those questions, the committee were unanimous in the negative.

"On the second, they were unanimous in the affirmative.

"The agents, in view of all the circumstances, have concluded to act in conformity to the advice of the committee, and to invest in available funds the whole amount that would fall to the share of the Southern conferences, subject to the disposition of the General Conference of the Methodist Episcopal Church of 1848. Very affectionately,
"Your brethren in the Lord,
"G. LANE and C. B. THOMPETT."

The Rev. Mr. Early moved that the document be referred to the finance committee, which was carried in the affirmative.

Leave of absence was granted to the Rev. Dr. Winans, to attend the anniversary of the Colonization Society, to be held on the 12th inst., in the city of New York.

The Rev. Mr. Weightman, of Charleston, offered the following:

"Whereas, It is highly desirable that various changes and improvements should be made in a new edition of the Methodist hymn book, and that the authority of this General Conference; Therefore,

Resolved, That a committee of five be appointed to prepare such a publication as soon as possible, giving in every case the name of the author of the hymn; increasing the number of the long and short metres, by selecting from the authorized Wesleyan Hymn Book, and other approved sources, and excluding some of the portions, which are unsuitable to congregational singing; introducing into the body of the Hymn Book any valuable Hymns now to be found in the supplement, and dispensing with the remainder; and making such alterations in the method and arrangement of the subject, as they may deem advisable.

Resolution laid on the table.
Bishop Soule presented a copy of the remarks made by him on Saturday, agreeably to the Resolution then offered. The following is the closing sentence:—

"And now, acting with strict regard to the plan of separation and under the solemn conviction of duty, I formally declare my adherence to the Methodist Episcopal Church, South; and if the Conference receive me in my present relation to the Church, I am ready to serve them according to the best of my ability." In conclusion, I indulge the joyful assurance that although separated from our Northern brethren by a distant conference jurisdiction, we shall never cease to treat them as "brethren beloved," and cultivate those principles and affections which constitute the essential unity of the Church of Christ.

JOSHUA SOULE.
Dr. Winans remarked that, as Bishop Soule, no doubt from motives of delicacy, had failed to name the members who were to constitute the committee to respond to his formal declaration of adherence, he would move the appointment of a committee by election by the conference, which motion was carried, and Dr. Bascom and Dr. Winans were elected to constitute that committee.

The Rev. Dr. Bascom then offered the following resolution, which was unanimously adopted.

Resolved, That the committee on Episcopacy be instructed to institute special inquiry into the character and grounds of the charge, so repeatedly preferred by the editors and correspondents of the Western Christian Advocate and Journal, against Bishop Soule and Andrew, to the effect that they have in numerous instances, not only constructively infringed but grossly violated both the spirit and letter of the General Conference plan of separation, in appointing ministers to both charges, stations, or societies, where the people, or members of the church had not adhered South, by a vote of the majority, as directed by the General Conference, and that said committee report the result of this inquiry to this Conference during its present session.

In answer to a question proposed by Mr. Leigh, Dr. Pierce said the committee on the discipline would report to-morrow.

The Conference then adjourned.

Ship-Building in the United States.

The Washington letter of the New York Evening Gazette has the following table, stating the number and tonnage of vessels built in the United States for the year ending Sept. 30th, 1844, and Sept. 30th, 1845. We strike off the fractional tonnage, and give it in round numbers, at the same time remarking, that Ohio includes steamers built on the Ohio river, as well as other vessels put in commission on the lakes, and

that the district of Michigan embraces every thing beyond the Maumee Bay westward, including Illinois, Wisconsin, Indiana,—hence the large array of figures opposite that State.

States.	1844.	1845.
Maine,	110	20,390
New Hampshire,	5	2,501
Massachusetts,	115	25,862
Rhode Island,	8	1,861
Connecticut,	24	2,007
New York,	2,260	27,434
New Jersey,	41	4,855
Pennsylvania,	175	15,110
Delaware,	9	7,857
Maryland,	66	529
Virginia,	11	2,867
D. C. of Columbia,	13	488
North Carolina,	11	430
South Carolina,	1	102
Georgia,	1	71
Florida,	4	227
Alabama,	1	10
Louisiana,	11	67
Mississippi,	1	114
Kentucky,	36	5,193
Texas,	56	11,669
Illinois,	37	2,239
Ohio,	1,145	13,827
Michigan,	184	101,537
Total in 1844,	13,827	141,009
Total in 1845,	769	101,537
Increase in 1845,	270	42,492

Convention of Physicians.

LEXINGTON, WEDNESDAY, MAY 20.

...the more...

This image shows a vertical strip of aged, yellowed paper. The paper has a textured, slightly mottled appearance with some darker spots and a prominent dark, irregular border along the right edge, suggesting it might be a piece of old parchment or a fragment from an ancient document. There is no text or other markings visible on the strip.

South Carolina and Tennessee bear off the palm. "Till all right, Kentucky is too near the palm," as is expected ground, and elevation as well as clerical service, need expect to be in the Church South. The Alabama report and resolutions about admitting more slaves within its borders, and the reasons assigned therefor, meant something, and that Kentuckians will learn before many years shall pass over their heads, though they do belong to the Church South.

Dr. Capers reported a plan for evangelizing the people of color. We hope to get hold of this. It will inform us how far the Church South mean to go on this subject.

The following resolution, offered on the 7th by Dr. Pearce, was taken up:

Resolved That a committee of five be appointed with instructions to digest and bring forward as early as possible a plan for raising money for the support of all the benevolent operations sustained by the Methodist E. Church South.

After an admirable address from the Doctor in support of the resolution, it was adopted, and the following gentlemen constitute the committee: Dr. Pearce, Messrs. Hamilton, Schen, Eyer, Wightman, Rev. Dr. Drake moved the expulsion from the discipline of the rule which forbids preachers being stationed more than four years in certain places. A copy of the resolution will be found in the small edition of the discipline, page 28, Sec. 4, and was made in reference to New York and Brooklyn. The argument adduced in favor was, that the providing elders (chiefly such in this Conference) had favored themselves by striking out the six years rule, and it would be unjust to leave the burden on those who were not providing elders.

The Rev. Dr. Bacon remarked, by way of caution, that we had given a pledge that no change in discipline, not necessary in the nature of things, should be sought after, and referred to the declaration agreed on at Louisville.

Dr. Swain considered himself free from the North, and in a situation to adopt any measure for the general good.

The resolution was laid on the table and the Conference adjourned.

POSTSCRIPT.

Dates in the 4th have been received at New Orleans from the American camp, and events there are pretty much as we expected. A few words will tell the whole story.

Gen. Taylor, fearing from reports that Point Isabel would be assailed, left the American camp with a considerable body of soldiers, and reached it without meeting with anybody. The Mexicans taking advantage of Gen. Taylor's withdrawal with a large body from the American camp, attacked it. The fight continued during the day. The Mexican batteries were effectively silenced—Metamoras reduced to ashes, and from four to seven hundred Mexicans killed. Only one American fell.

Gen. Taylor had met with considerable reinforcements, and returned to Point Isabel. There is no danger from the Mexicans. They cannot stand before our troops, and all the reports we have had about their numbers, &c., &c., are exaggerated.

17th DIST.

TEXAS CONGRESS—D. S. Kaufman, is undoubtedly returned to Congress from the first general district. It is uncertain whether Williams or Philbrick is elected in the second. All the counties, except Colorado and Brazos, give Williams 107, Philbrick 101, Cook 95. The 14th-Session Congress says he will not probably be known as a secret and official.

The Boston Transcript presents the following table, showing how many persons co-partnerships and corporations, were taxed twenty-five dollars and upwards in that city, in 1845:

From	805	to	850	175
	1	to	150	18
	100	to	200	18
	200	to	300	26
	300	to	400	26
	400	to	500	16
	500	to	600	16
	600	to	700	16
	700	to	800	16
	800	to	900	2
	900	to	1000	2
	1000	to	1100	1
	1100	to	1200	1
	1200	to	1300	1
	1300	to	1400	1
	1400	to	1500	1
	1500	to	1600	1
	1600	to	1700	1
	1700	to	1800	1
	1800	to	1900	1
	1900	to	2000	1
	2000	to	2100	1
	2100	to	2200	1
	2200	to	2300	1
	2300	to	2400	1
	2400	to	2500	1
	2500	to	2600	1
	2600	to	2700	1
	2700	to	2800	1
	2800	to	2900	1
	2900	to	3000	1
	3000	to	3100	1
	3100	to	3200	1
	3200	to	3300	1
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	3700	to	3800	1
	3800	to	3900	1
	3900	to	4000	1
	4000	to	4100	1
	4100	to	4200	1
	4200	to	4300	1
	4300	to	4400	1
	4400	to	4500	1
	4500	to	4600	1
	4600	to	4700	1
	4700	to	4800	1
	4800	to	4900	1
	4900	to	5000	1
	5000	to	5100	1
	5100	to	5200	1
	5200	to	5300	1
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	6700	to	6800	1
	6800	to	6900	1
	6900	to	7000	1
	7000	to	7100	1
	7100	to	7200	1
	7200	to	7300	1
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	7600	to	7700	1
	7700	to	7800	1
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	7900	to	8000	1
	8000	to	8100	1
	8100	to	8200	1
	8200	to	8300	1
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	10600	to	10700	1
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POETRY.

The following lines, written by Mr. ANNE in the Album of a young lady, are published for the first time in the Saturday Enquirer.

TO MISS E. McCLINTOCK.

One day between the Lip and Heart,
A wordless strife arose,
Which was expected in the art
His purpose to disclose.
The Lip called forth his vessel Tongue,
And made him voice—his foe!
The slave his servile anthem sung,
And heaved the faltering sigh.
The Heart, to speak, in vain essayed,
Nor could his purpose reach—
His will no voice nor tongue obeyed:
His silence was his speech.

Mark thou their difference, child of Earth!
While each performs his part:
Not all the Lip can speak in worth
The silence of the Heart!
JOHN QUINCY ADAMS.

WASHINGTON LETTER.

The Liberty of the Press.

Two centuries ago newspapers were unknown; 100 years ago a few were published which scarcely deserved the name. It is only within the last half century that they have grown into public importance, and become one of the elements of civilization. At the present day, in every enlightened country, weekly and daily, morning and evening newspapers, are issued, and scattered over the world, instructing mankind in every branch of knowledge which can improve the understanding, or purify the heart. They are swift-winged Mercuries of intelligence. They are messengers which the authors of new theories, or discoveries in art and science, and the leaders of every sect or party in religion, medicine and politics, send abroad with words of praise, or blame, argument, or denunciation, to gather fresh votaries, or confound their enemies. Strike newspapers out of existence, and you blot moon and stars from the firmament of truth and knowledge, and leave the great mass of the human race once more to grope blindly in intellectual and moral darkness, and sink to slavery beneath the knaves and united powers of ignorance and despotism.

But the press, in order to be useful and do good, must be untrammelled and free. If it be the tool of government as in the absolute, or under a censorship as in some of the limited monarchies of Europe, it is then only an instrument of power to do evil. Its energies are employed, not for the general good, but for the benefit of the few, not to equalize the ranks and conditions of men, but to create and perpetuate distinctions and disparities, to exalt the high, depress the low, enrich the wealthy, and crush the poor.

The freedom of the press is acknowledged in but two countries of the world, and guaranteed in but one. In Great Britain for fifty years past it has been practically free, and since the people of England have had an independent press to watch over their interests and guard their rights, no James has been upon the throne, no Jeffries upon the bench. The nation has advanced rapidly in wealth and power, many of the oldest and strongest bulwarks of error and superstition have been battered down, and every year is a year of progress towards liberty and equal rights.

In this country the freedom of the press is guaranteed by the constitution, and it cannot be bridled by act of legislature, or by the arbitrary and unwarlike interference of courts and judges. Those who attempt to trample it down will surely find themselves kicking against the pricks. The press is sure of the support of an intelligent community whenever it is wantonly and maliciously assailed. Where law and justice have been manifestly outraged to gratify the angry feeling of the moment, the public will not be slow to discover it, and the perpetrators will not escape indignation and contempt, by the assumption of powers and virtues which they do not possess.

Since a certain man who commenced the trade of a politician in this city, and who has since been raised to high public stations, promulgated the saying which has now become the motto of his party: "To the victor belong the spoils," candidates for office are not selected on account of their fitness, or capacity, but for their party services, and undoubted partisanship. Every office is filled by the adherents of the party in power. The tenure of office is a tenancy by sufferance, liable to be terminated at any moment. Ability, integrity, faithfulness, industry in the discharge of official duties, are slightly esteemed in comparison to unquestioning obedience to the behests of party and slavish subservience to party interests. Desertion of party is more severely punished than treason to the country.

When judges visit the jails, and talk to criminals about politics, and hint to them that they stand in much greater peril of punishment than the unfortunate result of certain elections—when slight punishments are inflicted on those who promise to be more faithful hereafter—when convicted scoundrels are set at large with the terrors of fine and imprisonment hanging over them for the purpose of frightening them to draw true in party traces—and the history of other countries is not without instances of the kind—what honest man can have the least respect for the corrupt judges, the seats which they pollute, or the stations which they prostitute? We refer, of course, to the Irish criminal trials, and the criminal trials of the French revolution. In England and in this country, judges would not dare to be guilty of such acts, for a free and vigilant press, which has the right to canvass their conduct, and publish their proceedings and decisions, would immediately lay bare their iniquity, and expose them to the contempt of the people.

In all cases how certain and how just is the retribution of history; the crime and the criminal are forgotten, or forgiven, while the judges are gibbeted in view of all posterity, and fester with the infamy of years. "It is the duty of a free press, in a free country, to scrutinize closely the conduct of the public servants. Their acts should be truly and fully spread before the public. It is the only mode in which the mass of the people can be made acquainted with public affairs. They look to the press and rely on it for their information. That press would be unfaithful to itself and to the public, which should withhold any statement of facts, however unfavorable it might bear upon officers of any name or grade. Wherever there is any appearance of corrupt partiality in the performance of official duties, the necessity of exposure is the more plain and imperative. If a statement of facts gives rise to disgraceful imputation and damaging inferences, the same press which gave the statement publicity is also open to a defence or justification. The facts must stand, but the imputations and inferences may be wholly excluded away."

It is one of many legal fictions that public affairs, and all records of judgments, deeds, shames, &c., are of themselves notice to all the world of their existence. It is a first thought not a little ridiculous to tell that John Doe, of Nassau, is presumed to know that Richard Roe, of Hoozie, has mortgaged his farm. Yet if John Doe should buy Richard Roe's farm and pay him the full value

of it without searching the records, he would find this presumption a very substantial affair, and he would be apt to lose some cash by it. It appears also quite absurd that a man who cannot read, or write, and who actually knows nothing at all of the terms and provisions, pains and penalties, of our present election law, should be presumed to be thoroughly acquainted with it. Yet more than one ignorant instrument of fraud has gone to the state prison by means of this violent presumption. When such are the fictions of law, and every body is presumed to be acquainted with the minutes and decisions of courts, it must appear still more strange to the simple minded and honest, that the publication of those minutes and decisions should be a high-handed misdemeanor. If a man, poor, ignorant, and friendless, the victim of a shrewd and more intelligent knave, is indicted and convicted of a minor offence, and pleads his total ignorance of the law in exculpation of the crime, his plea is laughed at and hooted out of court. This is right. Such a plea, if admitted, would be offered by every rascal in justification of every offence. We must hold fast to the legal fiction, abide by the general rule, no matter how absurd it may occasionally bear upon individual offenders. At the farthest, courts in the exercise of a sound discretion, can only listen to such a plea in exculpation of the crime and mitigation of punishment.

How strange it would be if a court, in its own case, should overlook this legal fiction, and plead ignorance of its own minutes and decisions, and when a report of them, substantially true in all material particulars, should be published, should shamelessly and impudently pronounce it false, and grossly inaccurate, and continue its brazen denial in the face of evidence convincing and conclusive to every impartial mind. Such a case could not happen in this country. We doubt if an instance could be adduced, since King Charles I.'s court of star chamber was abolished, or since the press has been free to comment upon such conduct. If such a case should ever occur in this country, while we are protected by constitutional guarantees, and sustained by a community who love justice, and hate oppression, who honor virtue and despise iniquity, we promise that it shall not go unexposed and uncondemned.

We would say to the noble and true heart to explain candidly and honestly to the public the reasons for his conduct. Beware lest in your hot haste to vindicate yourselves from imaginary charges, you convince the public of the truth of the imputations and inferences, which you are so justly and sincerely anxious to repel.

Troy Whig.

SELECTIONS.

BLESSED.—We love to see the rosy line mounting over the neck and face of a beautiful woman; it shadows forth, delicately and softly, the gentle feeling of the soul. It is the evidence of tenderness, which is lovely in woman. Out upon your masculine mind—out upon your rough, sturdy genius; we prefer the red to ash—ivy to oak. Woman's natural element is retirement; her home, the domestic circle. I find by nature to be with the world's waves, or mingle in its strife, she lives dependent upon a stronger spirit, and repays in kindness and gentleness that which she receives in protection and support.

We cannot bear a woman that never blushes; the steady, cold, calm eye, has no charm for us; there is a beauty and gentleness in the downcast look, starting tear, and warm blush, that defies comparison, even with the loveliest of the angels. Those who endeavor to curb and restrain this feeling, thinking it a weakness, or strangely in their ideas; let it alone! there is no deformity in the indulgence.

The Moral of Burns's Poetry.
We know of nothing more strongly illustrative of the good effect of the poetry of Robert Burns than the following anecdote which is related in a number of the Knickerbocker.

In the grander company of a Scottish regiment, forming part of the British army in Spain, were two privates, known among their companions as the "twaintrins," from the steadiness of their mutual attachment, and otherwise much respected for propriety of conduct. In one of the last skirmishes that took place among the lower Pyrenees, when the British soldiers drove their opponents from one entrenched height to another, to the very confines of the "sacred territory," one of the "twaintrins" received a severe wound in the thigh. During the few weeks the troops were in cantonment, previous to entering France, the wounded of the regiment lay in a church, and among them the individual now mentioned. His friend, in the intervals of duty, affectionately watched over him. On one occasion, while visiting and tending the sick of his own company, the narrator, finding himself placed within a few feet of his bed, but in a position where he remained unseen, could not forbear stopping to admire the behavior of the "two friends"; and, as he confessed, his heart melted even to tears on hearing their conversation. "Jamie," said the wounded man, "I feel sad strange the day, that I find you here, you read to me." "I am most willing," replied his companion, "but I fear we can get no books here, and it's far to my quarters; an ye ken, I dinnae like to leave you."

"Look," was the answer, "in my knapsack; there's two books there—the Bible and Burns's Poems. If ye read," continued he, looking up to his friend with a graceful smile, "I dinnae muckle care which ye get." But, seeing his companion look grave and rather displeased, he again proposed to him, "Oh, dinnae think, Jamie, I'm no a scholar; the Word o' Truth, or wad compare the divine, wi' only human production; but what I mean is, that in my present condition, my mind, when ye read Burns, wad be sure to turn on something gude; for his descriptions are so clear and so sweet, that they bring their days and their places to mind; my pains are forgot; my thoughts wander far away; or an' I'm bairn before me, wi' his green knowes, gowans, and glistening burn; and oh, Jamie! I think upon my mither, and upon Jeanie; and my heart, 'a' the same as wi' the Bible, rises to God, through whose kind providence I hope to return, never to leave them again." "Scotland, man!" No wonder "the soldiers mingled their souls and tears together" at this touching spectacle.

CHINESE TOLERATION.—There is much wisdom in the following declaration of Key-ling, the Chinese Commissioner, in his letter to the British Minister, on the interpretation to be given to a clause in the treaty stipulating for the toleration of the Christian religion, extending it to Protestant as well as to Catholic forms of worship. "I, the Great Minister, do not understand drawing a line of demarcation between the religious ceremonies of the various nations; but virtuous Chinese shall by no means be punished on account of their religion they hold. No matter whether they worship images or do not worship images, there are no prohibitions against them, if when practising their creed, they act well."

INSCRIPTION.—A Japan inscription illustrates the soul in the following manner:—Look at mankind. If you contemplate a state when living, its existence is no more than that of an herb, which shoots up in the face of the earth. Concerning the soul, it is like the dew, which hangs on the points of grass. The substance of the priest's exhortation to the soul of a person deceased is, that it should be conscious of being the work of the Creator of the universe; and after leaving its earthly dwelling, that it should speed its way to the source whence it issued. The natives of Ternate, one of the Malacca islands, exhibit little show of religion; and no one is allowed to speak upon to a stranger. But they have temples, and the priests go at stated periods with an assemblage of persons, when they silently point to an inscription on a pyramid, which embraces nearly the whole system of ethics. "MORTALS! ABOVE YOUR GOD: LOVE YOUR BRETHREN: AND STUDY TO BE USEFUL TO YOUR COUNTRY." Few volumes of theology, even though they contain three thousand pages, are more comprehensive, in point of morality, than these three sentences.

THE TONGUE.—There are but ten precepts of the law of God, says Leighton, and two of them so far as concerns the outward organ and vent of the soul there forbidden, are bestowed on the tongue; one in the first table, and the other in the second—as though it were ready to fly out both against God and man if not thus bridled.

Pythagoras used to say that a wound from the tongue is worse than a wound from a sword, for the latter affects only the body, the former the spirit—the soul. It was a remark of Anaxagoras, that the tongue was at the same time the best part of a man and his worst; that with good government none is more useful, and without it, none more mischievous.

Boniface, says Dr. Johnson, was never soured by calumny and detraction; nor ever thought it necessary to confute them; "for," said he, "they are sparks, which, if you do not blow them, will go out of themselves."

We cannot, says Cato, control the evil tongue of others, but a good life enables us to despise them. Slander, says Lacon, cannot make the subjects of it either better or worse. It may represent us in a false light, or place a likeness of us in a bad one. But we are the same. Not so the slanderer; the slanderer who utters makes him worse, the slandered never.

No one, says Jerome, loves to tell a tale of scandal except to him who loves to hear it. Learn then to rebuke and check the detracting tongue, by showing that you do not listen to it with pleasure.

Singular Sea Fight.

On board the *Peacocks* they witnessed a sea fight between a whale and one of its enemies. The sea was quite smooth, and offered the best possible view of the combat. First, at a distance from the ship, a whale was seen floundering in a most extraordinary way, lashing the smooth sea into a perfect foam, and endeavoring, apparently, to extricate himself from some annoyance. As he approached the ship, the struggle continuing and becoming more violent, it was perceived that a fish, apparently about twenty feet long, held him by the jaw, his contortions, spoutings and throws all betokening the agony of the huge monster. The whale now threw himself at full length from the water, upon open mouth, his pursuer still hanging to his under jaw, the blood issuing from the wound and dyeing the sea for a distance around; but all his floundering efforts were of no avail; his pertinacious enemy still maintained his hold, and was evidently getting the advantage of him. Much alarm seemed to be felt by the many other whales around. These "killers," as they are called, are of a brownish color on the back, and white on the belly, with a long dorsal fin. Such was the turbulence with which they passed, that a good view could not be had of them to make out more nearly the description.—These fish attack a whale in the same way as dogs bait a bull, and worry him to death. They are armed with strong, sharp teeth, and generally seize the whale by the lower jaw. It is said that the only part of them they eat is the tongue. The whalers give some marvellous accounts of these killers, and they have been known to drag a whale away from several boats which were towing it to the ship.—*Lieut. Wilkes.*

The Heretics of Slavery.

Four negro men, the captain and crew of the schooner *May* Virginia, of Baltimore, were arrested a few days since, in Prince George's county, charged with violating the laws of this State by selling and moving twenty tons of cotton, without a white man.

The penalty is forfeiture of the vessel; and a proviso to the law on the subject, exempts the citizens of Anne Arundel and Baltimore counties from the operation of the act. The court for the defendants contended that this exemption was meant to extend to vessels owned by citizens of Baltimore city, and that the city, being in the county of Baltimore, necessarily enjoyed all the privileges and immunities of the county, where the statute did not otherwise declare. The Justice decided that the exemption did not extend to the city, and the boat was accordingly condemned.

The vessel was the property of Mr. Benj. D. Clarke, of this city; the lumber with which the schooner was laden was from Maryland, and the owners, who had passed, were discharged. The other two were committed to jail, no proof having been adduced that they were not untaught.—*Bell, Paper.*

THE FLOWERS AND THE CORN.—Last week I was at a funeral. Two rooms were filled with friends, who had come to attend the burial of a little girl. Her body lay in a coffin, on a marble table in the middle of the parlour. Her sweet face was closed, and her pale hands folded over her bosom were as cold as marble.

By the side of the little coffin was a silver cup such as children use, and in it was a bunch of fresh flowers. I dare say it was Emily's cup. When ever her father and mother look at it, they will always think of their child, who used to drink out of it.

It made me sorrowful to see these sweet flowers by the side of a corpse. The flowers told me that she was not dead, but was growing up and was promising and lovely as they. Now she is cut down and withered.

In a few hours the flowers will be dead also, but they are the difference. The flowers will never be cut down, but they are gone forever. But Emily is not gone forever. That little body will live again, Christ takes care of it in the grave. I saw it just into the deep, dark, cold vault. Christ was buried in the same way in the sepulchre. But he rose again, and that is the way Emily will rise again. As surely as Jesus rose, so surely will he raise this dear little one.

When the flowers die, all is over with them.—All their gay colors, all their sweet perfume are lost. But all is not over with Emily. Her soul is not lost. It is with Christ. It is better to be with him, than to be with us. The soul shall be joined to the body at the resurrection. Then soul and body will be happy together to all eternity. I thought, on looking at the silver cup and flowers, beside the coffin.—*YOUTH'S PLEASANT GAZETTE.*

From the Mirror.
The Death of Raphael.
The soul of the young girl was a prey to a paroxysm of passion. Without perceiving that the painter was jesting with her, she was governed entirely by the demon of jealousy that Fornasino had put into her heart. The rival inflamed her. What was it?

She considered. Two persons who appeared, disturbed her reverie; she fled to an adjoining room.

One of the new comers was tall; his dependent was short and thick. His name was Michael Angelo Buonarroti. The other was a young man. His countenance was pale and melancholy; his hair was called Andrea, surrounded the soul. He was a pupil of the illustrious Florentine.

"Here we are then, I have been weak enough to follow thee, but I perceive nothing but a simple studio of painting. What pretext shall I allege if the chief of constables should appear suddenly? such humiliation would be death to me."

"He will not come so soon," answered Andrea, "examine at your ease, see this Madonna! there is Cupid and Psyche; here, the portrait of the master."

"Of which I have already seen hundreds here," replied Angelo. "It was not worth the trouble of introducing us stealthily like robbers."

"One piece of work is on the easel. Let us see a little." Andrea advanced toward the curtain and stopped short; uttering an exclamation of surprise.

"What hast thou seen?" asked Angelo, approaching his pupil. At sight of the sketch, his countenance expressed a convulsive emotion, but he knew so well how to control it, that nothing betrayed the feeling that was raised in him. "The drawing is good," said he in a tone of indifference; "the coloring pleases me also; he always understands these parts of the art, indeed if Raphael was as great in invention as in execution I should admire him." Nevertheless, the eye of Angelo was chained by the beauty of the picture, he could not take himself from it. "This," continued he, after a pause, "this will put the seal to all glory; it is a work which surpasses his all others in beauty, yes, certainly, Raphael is an artist."

"Ah! the best hour of my life has struck," Buonarroti, himself, calls me an artist! interrupted Raphael, who had entered unperceived, and had been witness of the scene we have just related. Pale with emotion, he spread his brow. Angelo turned around, irritated.

"It is unworthy conduct to spy upon my words," said he, in a frigid tone. "You have seen me weak, and you see me allied at it. As I was weak, my judgment was premature. Andrea, by what fatality has it been occasioned that you bring me here?"

"Oh, how happy am I to see, in my home, the greatest man of the age!" rejoined Raphael. "Why do you turn from me this coldly? Why do you hate me? I, who love you, and how before your genius. Ah! I revere your great heart, and recognize in you the greatest artist—and I make this concession to you willingly."

"If you were aware of your power, you would not do it," answered Angelo. "The man who is conscious of his greatness ought not to bend before any one. For my part I would not occupy the second place. Excuse me, sir, and attribute to curiosity only, my presence at your house. I have come through condescension to Andrea."

"Oh! do not leave me, master," cried Raphael; "consider that fortune has never before thus favored me." At these words, he called his domestic.

"Who gave your portrait that stab of a silletto, noble master?" suddenly interrupted Andrea. "They say that a wound in the breast—"

"What?" cried Raphael astonished. "I left it untouched—the wound is directed against my life—O, my God! There is no need of it, for death will anticipate his blows."

"It is strange!" said Angelo. "What wretch should have dared—"

Raphael was wrapt in a profound reverie. Fornasino approached, and kissed the forehead of the much loved one, offered him the pretty basket full of delicious fruits.

"The gods—oh! they have taken the advance," said Raphael. "While I had come to this house, that wert waiting for me here, they present comes at a good time; I am rejoiced to share it with these gentlemen."

The domestic came, and Raphael ordered him to bring some wine and cups. Fornasino could not understand the manner of her lover. It appeared to her cold. The words of Fornasino returned to her mind. "Was not Raphael's conversation extremely free? His kiss, his thanks were of unalloyed kindness." Who does not see cause for jealousy when they wish to see it?

The domestic brought in some wine. "Let us partake of this modest collation together, noble sir; and thus also, my Fornasino."

The wine sparkled in the cups. Buonarroti drank. An instant Fornasino had emptied the vessel in the cup of Raphael.

Her heart beat strongly; she was full of anxiety, but she wished to attach her lover to her by more indissoluble bonds. She trembled, however, when Raphael drank the liquor. At that moment a horrible idea crossed her mind.

"What if it was poison?" "Heavens! how my brow is burning," said Raphael after a pause. "A current of fire runs in my veins."

"The wine is generous," observed Buonarroti.

"This fire devours me; I should not have drank; besides, I knew that I carried death in my heart. To-day the Redeemer of men died, to-day also is the anniversary of my birth—it will also be that of my death."

Pale as a winding sheet, tears flowing from her eyes, the poor girl embraced him ardently for an answer, and covered his mouth with kisses.

"Cease, my love," said Raphael, visibly weakened. "Wouldst thou then augment the fire which inflames my body? Ah! I feel very ill."

Sensibly affected by this scene, Buonarroti said to Raphael:

"The air will do you good."

A mild and refreshing air blew in the window that Angelo had opened, and lifted the black hair of the painter of Urbino.

"I owe you a thousand thanks for this proof of friendship," answered Raphael. "Ah! I breathe the pure mild air that comes from God. Nature is so beautiful, so life. May it please Him who commands all things, that on this gentle breeze my soul may rise towards the celestial regions."

"Thou wilt not die, Raphael," cried Fornasino, dismayed. "Oh, no—thou wilt not die. God hear me favorably, if ever he loved mankind. Pity, pity, holy mother of God! Pity, by the love of thy son! Divine Madonna, will thou deign to listen to my prayer? If he should die—"

he who is my life, I should follow him in the tomb."

"Console thyself, much loved one," said Raphael, "thou must live to think of me. By the affection which unites us, promise me never to attempt thy life."

Fornasino promised him, starting. Raphael, in the meantime, exhausted with weakness, was carried to his bed, supported by Angelo and Andrea. At his request, they went to seek his pupils, that he might see them for the last time.—Julio Romano and Francesco Penni. They came with a physician. When they arrived Fornasino still held the dying man entwined in her arms, and when the physician dispersed them, she knelt at the bed and drenched his head with her tears. In this attitude she waited, trembling, the sentence of the physician, who declared that it was a burning fever, of which the germ, though incipient for some time, would develop itself suddenly with force.

"Then I am not a murderer!" said she to herself.

Poor girl! thou art, nevertheless. She was a touching scene. On one side Fornasino was kneeling, on the other, the pupils, melted into tears; near them Buonarroti, his hands joined, Andrea, and the physician.

"I feel death approaching, my friends," said the sick man, in a faint voice. "I thank you for your affection, I pray heaven to reward you for it. I leave you without friends, without protectors; but God, in his infinite goodness, will send you one, Buonarroti, you are rich—I confide their fate to you. Fornasino, thou whom I love more than all the world, I have not the power to express what I suffer, at our separation. All that I possess belongs to thee; may you be always out of the reach of want. I pray the Most High to bless thee. My pictures are for you, my faithful pupils. A small portion of what their sale produces will be sufficient to assist my poor cousin of Urbino. Now show me, for the last time, the picture I commenced."

"The easel was brought near the bed. Raphael, with his hands joined, smiled at the sight of his work.

"I cannot finish it," said he; "myself gloried in going to see the Lord, in all his splendor and serenity. Do you finish it—yes, Giulio, Buonarroti, you still entertain my enmity towards me?"

Angelo's eyes were bathed in tears. "May you die in peace," answered he, extending his hand towards the dying man—"I never hated thee!"

"One more kiss, Fornasino—I am counting, Father!"

Fornasino uttered one long cry.—"Raphael!"

The news of his death threw the whole city into mourning. As the sun was setting, the body of a man, pierced with three wounds of a poniard, was drawn out of the Tiber.—It was Fornasino.

When I consider, says Dr. Tuckerman, through how long a series of generations the human mind has been enslaved, and the world divided between the two classes of oppressors and oppressed, of our race, and how very partially freed from this servitude, are more than ninety-nine hundredths of us for either civil or religious freedom, my wonder is, that society goes on as well as it does.

AGRICULTURAL.

Farm Work for May.
May has come, bright May, and yet we are not prepared. May is our planting month, say what they will at Cape Horn and Cape Good Hope. May is the month of promise as August is of performance. Wake up, oh sluggard, and you may see a May sun just rising from the ocean; clean and bright, and mild. You can look him in the face at his rising without a smothered glass.

Now the ploughman looks anxiously, while he drives his team on to a field. Now the thongfowl and the spade are active in preparing nutrient for plants—the decaying matter that has done its office and returns again to mother earth to assist in rearing her children. Rotation, all; the sun himself revolves, his planets wander round him. Comets change; seas roll; and plants turn again to plants, with new organization and for new purposes.

Animals too take their turn in the rotary dance. Animals are led by plants, and in turn are the food of plants. All things are changing and all will be changed."

Finish setting out your fruit trees, all who have delayed and kept back the willing lead. The earth is now warm enough for vegetable life.

Finish sowing your oats and barley, for now the frosts will not attack these plants in proper grounds. Let your cattle go in to the bush pasture and become gradually used to a change of diet before a flush of feed appears.

Overhaul your coarse winter manures a second time, if you would have them in a good condition to mingle with the soil of the field. If they are made fine you can bury them deep enough with the harrow. When you bury too deep you will be pestered to find out their strength has gone to sleep.

Clean the vegetables from the cellar the first of May; set some round turnips for greens in your garden; also stumps of cabbage. Keep the potatoes that you intend to use in a dark and cool corner, let the air come to them. Potatoes will be mighty cheap next fall, if they escape the blast and the rot.

In May you will finish all your planting. Corn may be dropped as late as the twentieth. It sometimes ripens when planted in the last days of May. Potatoes should be planted earlier than feed corn; early ones obviously; other kinds in order to give them time to ripen. The long red wants a long summer, and when it is fully ripe it takes the lead among good potatoes.

Our advice is to put no more manure in the hill than elsewhere, either for potatoes or corn; though we believe a great majority of our farmers are still in the practice of putting a shovelful in each hill.

Grass seed should not be buried deep. After harrowing in the grain with an iron tooth harrow, use a brush harrow for the grass seed. Some farmers use the roller without brushing; but the seed adheres to the roller and falls in heaps.

Some farmers sow four bushels of oats per acre; a more common quantity is three bushels. Two bushels is still better when grass seed is sown with them, for oats make a thick shade and prevent the rooting of the grass.

You will not sow buckwheat till the middle of May, even to plough in, for the frost takes it when you sow before planting time. When you sow to save the grain you delay till the last of June.

Millet also is a summer grain and should not be sown till summer.

Good oxen will work eight hours a day—while they are baiting, the top stones of the walls may be replaced. Oxen have not yet come up to the ten hour system, nor have they come down to it; though many are getting that way.

Caterpillars have appeared and are formidable. You can crush every one on the low limbs by rubbing with the hand. If you are ticklish put on a mitten. Nests on

high limbs are rubbed with Pickering's brush, or washed with strong soap suds, on Mondays, before the washwoman has emptied the tubs. A piece of woolen cloth, on a pole, makes a good swab. Strong suds is fatal to them.

Moss and loose bark may be scraped off from trees without injury; yet we heard a man say it was wrong, for the bark was a protection. That man did not comb his head or curry his horse.

Corn Planting.

Gen. Blessing, of Frederick county, Md., tells the Albany Cultivator that his corn is not cut off by drought, as it is in many fields near him. After preparing his ground he drops five or six grains in each hill; as soon as the corn is high enough to run the harrow over it he does it, and follows the harrow with hands to uncover and thin the corn, leaving two stocks in each hill. He finds that some of the stocks are as large again as others, and by having enough he can leave the best for standards.

He says he cultivates only second rate land, and his crops will yield him twenty-five bushels to the acre; while many that farm first rate land would not have ten bushels to the acre.

Our northern farmers will not think twenty-five bushels a large harvest; but we have accounts of large districts in Maryland and Virginia, where less than ten bushels are expected. In some cases five bushels are an average crop; no manure is used, and no white or free people are seen in the field.

As to harrowing the young corn as soon as it comes up, we should like to see further accounts. We have made use of a brush harrow with good effect, just as the corn was making its appearance. In weedy land this saves much labor, and the expense is trifling; one half hour will be enough for an acre; the harrow may be drawn by a horse.

We are accustomed to growing from fifty to seventy bushels of corn on a single acre of our best land, but then we bestow much labor on it. Can we not contrive to get along with less expense? The first hoeing is the most trouble on account of the weeds. We should contrive to keep these back till the corn is up high enough to be hoed. It is poor policy to let the ground lie long without stirring before the corn, &c., are planted.

One objection to very early planting is that of corn weeds, which require less heat than corn, will start before it and be in the way. If the ground has been ploughed early, an iron tooth harrow should pass over it immediately before planting.

Preparing Manures.
We hope our readers will try more generally to render the winter heaps at their barns fit for use this season. We know it is the practice of many to suffer a large quantity to lie over to another year. But they sustain great loss by such a course, as we cannot possibly keep it without wasting.

We think it better to clear the whole cowyard twice a year than once. By throwing manure into heaps three or four feet high and suffering it to lie as light as possible, it will heat in a few days.—Here manure heated less than corn, will start before it and be in the way. If the ground has been ploughed early, an iron tooth harrow should pass over it immediately before planting.

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